

*Liber -* *68 n.* *179.*  
AN INSTRUCTION

TO

performe with fruit  
the Devotion

OF

TEN FRIDAYS IN HONOUR

OF

S. FRANCIS

XAVERIUS

APOSTLE OF THE INDIES.

Much practised in Rome and augmented particularly of late by some most authentick miracles wrought by the intercession of this glorious SAINT.

*Vpon which score he is taken as particular Patrone of almost all Italy.*

Superiorum permissu.





TO THE HONOURABLE  
THE LADY  
MARY CARYLL  
ABBESSE OF THE  
ENGLISH BENEDICTIN DAMES  
AT DUNKERQUE.

MADAM

**Y**OUR particular devo-  
tion to the Glorious  
SAINT XAVERIUS,  
*whose power your Ladyship after  
an extraordinary manner expe-  
rienced by the suddain and won-  
derfull cure of the cancer in your  
A 2 breast,*

breast, when abandoned as desperate both by Physitian, and Chirurgeons you had recourse to him assures me this treatise will find as happy a well come to your Ladyship as I wish it to all, into whose hands it may come; and am glad of so good an occasion as this is of expressing those due respects, which your particular favours oblige me to; and comfort my self that whilst hereafter you exercise these your accustomed devotions to this great Saint they will be an occasion of your remembering in them

M A D A M

Your Ladyships obliged  
and humble Servant  
N. N.





*The Translatour to the  
Reader.*

COURTEOUS READER.

**T**HE experience I had  
in Rome, and other  
parts of Italy of the fol-  
lowing Devotions to the  
Glorious Saint XAVERIUS  
made me desirous that our  
nation out of ignorance  
of the meanes of obtain-  
ing them, might not want  
the like; and therefore I  
thought my time well  
spent

spent in translating this  
treatise, in which you  
will find neither quaint-  
ness nor eloquence, but  
such a plaine & easy stile,  
as is most suitable to devo-  
tion, and fittest for the  
meanest capacities, being  
desirous all should profit  
by it. Let not the perfect  
practice of those eminent  
vertues proposed to you  
to imitate in this Great  
Saint, discourage you from  
endeavouring their imita-  
tion out of a pusilanimous  
despaire, ever to arrive to so  
high

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high a pitch of perfection;  
but endeavour to imitate  
at least this so admirable a  
pattern in a lower degree;  
and the more sensible you  
are of your own weakness,  
the more confide in his  
powerfull intercession who  
(as the writers of his life  
testifie) allways obtained  
what was for the spirituall  
advantage of those that  
begged his intercession, as  
you may assure yourself  
he will think these vertues  
to be. I cannot wish a bet-  
ter success to this transla-

tion , then the original  
had , nor better effects of  
these devotions in my  
own Country then they  
have had in Italy ; and I  
hope whoever experiences  
any advantage by them ,  
will be moved to pray for  
the translatour of them  
who is

DEAR READER

*William*

*Pier.*

Your most hartly-well-  
wisher and humble  
servant N.N.

(9.)



AN EPITOME  
OF  
THE LIFE OF  
S. FRANCIS  
XAVERIVS  
APOSTLE OF THE INDIES  
OF THE SOCIETY OF IESVS.

**T**HE Divine Providence  
the same time it opened  
the way to the Indies,  
and the new world, dis-  
posed that Saint Xaverius should  
come into this , and be born to  
both, an elect vessel to carry his  
holy faith over all , and in the  
former establish a new Christia-  
nity ; for which end it qualified  
A 5 him

( 10. )

him with all those gifts wee read  
were severally bestowed on several  
persons in the primitive Church ,  
*viz. of being an Apostle , of Prophecy ,  
of Learning , of vertue , of health , of  
succouring the needy , of government ,  
and of tongues.*

SAINT FRANCIS was an Apo-  
stle , as sent by Christs Vicar with  
title of Nuncius Apostolicus , to  
preach the Gospell to the Indians;  
in ten yeares he ran over all the  
East , making above a hundred  
thousand miles. He revived that  
faith , Saint Thomas the Apostle  
had there before taught ; then for-  
telling , that when the sea should  
come vp to that Crosse, (which he  
erected ) as it did when S. Xave-  
riss enterd those parts, then should  
Europe sen done that should preach  
the same doctrine he had all  
ready

S. Paul 1. Cor. 12. c. 28. v.

( 11. )

ready taught them. He converted many hundred thousands of infidells; with severall Kings, Queens and Princes. He threw down the temples of Mahomet, and of the Idols, whereof he broke forty thousand. He erected innumerable Churches, baptized with his own hand above a million and two hundred thousand persons. He was the first that ever preach'd to severall nations and islands, and particularly Iapony, which contains three-score and six Kingdoms: and designing to convert that great Empire of China, dyed in the way in the Island of Sanciano. You see how well is verified that prophecy of a holy Nunne his sister, that desired her Father to let him continue his studies, for he should prove a great Apostle of the Indies. S. Hierome appearing to him

( 12. )

at Vicentia promised him the like; shewing him the Indies, and what fruit he was to reap there. Our Saviour himself, declared the same, the Saint in Rome often hearing those words. \* *A vessel of election is this man vnto me: For I will shew him how great things he must suffer for my name.* Representing to him with all an Indian weeping, and lamenting his owne and his whole countries woefull condition, begging help and comfort from him; which he most graciously & plentifully did afterwards bestow for the space of ten yeares vpon the whole East.

He was also a Prophet foretelling things to come and far distant, and knowing the very secret thoughts of mans hart, in so much that at the same time the  
King

\* Act. 13. 16.



King in Portugall and Saint Ignatius at Rome ordered things to be done , he in the Indies published and executed their orders , and with that certainty that once in a publick sermon from the pulpit, he exactly related the succes and circumstances of a battle , which in that very nick of time was fought between the Aceni and the Christians , above three thousand miles distant from the place where he then preached ; as by strickt examination afterwards was found to be true. This foretelling future things grew so customary to him, that he was scarce called any thing but Prophet : wherevpon a most Learned man with good reason said, that the spirit of prophecy in many was as it were by fits, but in Saint Francis it was a continual habit.

He

( 14. )

He was not only Master of Philosophie at Paris, but also teacher of the Divine wisdom in the Indies, preaching the Gospel to all sorts of people; confuting in severall publick disputes the Brackmans of the Indians, the many of the Turks, the Bonzi of the Iaponians (all false preachers of Idolatry) with that fame and renowne that a Pagan came six thousand miles only to heare his doctrine, whose worth is sufficiently made known by the sanctity of his own life and of these his disciples Gaspar Berzeus, Cosmo Torres, Antonio Criminale the first that was martyred there, and many others of his order, and even by the children he nursed up in this holy doctrine, who became great preachers, and wrought many miracles, cast out devils, cured diseases, threw down idols;

(15.)

idols ; and finally by the six hundred martyrs in the Island of Manar and infinite others of Iapony and the Indies that were all his disciples.

The fourth gift of vertues, meaning that which adorns the soul, was in him most admirable. His love of God is sufficiently known all the world over, so farr from being biased by any self interest, that seing in a vision all the labour he was to vndergo, he cried out, *Amplius Domine, Amplius; More Lord, More*; and at another time having a tast of divine consolations to that degree, as he disowned himself any further capable of receiving them, he said, *Satis est Domine, satis est. It is enough, Lord, it is enough*. Such was his charity, that he went to preach the Gospel to the infidels bare foot, trampling vpon

(16.)

upon thorns, loaded with a little furniture for Masse, and some few pious bookes; provided only with a spare quantity of rice; waiting upon others, running at their horses heeles, to hasten the sooner to the converting of souls; allways out of himself with the love of God; suffering so many misfortunes at sea by tempests and frequent ship-wracks, thrice sinking vnder the ship; always in dangers and troubles, crosses and afflictions. Persecuted by Infidels, theeves, Divels, false Bretheren, had in derision, scoffed at, and most barbarously misvsed by those he had been most charitable and beneficial unto. Beaten most cruelly by the wicked spirits, and molested with their temptations. Threatned to be murdered by cut throats: by  
Idola-

( 17. )

Idolatours held for a mad man even in the court of the King of Amangucci where they reviled him with curses, covered him with dirt, overwhelmed him with stones, and treacherously layd snares to take away his life ; often endeavouring to poyson him ; twice giving him into the hands of assassins to be dispatched. Being stoned by the Gentils of the island of Moro, he made his escape over a broad river by the means of a great timber beam which he handled and turned like a little wand. How often did he give his life for Christ ? When he attended those that were infected with the plague; when he vpbraided their infidelity to the very Gentils ready armed with stones to kill him; when in spite of princes and priests he threw down their Idols ; when he alone resisted a whole

(18.)

whole army of Badaga , that in a fury intended to oppres the Christians; when he intrusted himself going into Iapony in a small boat, to pirats infamous for killing passengers; when he entred the Island of Moro , where they eat mans flesh ; when he went to China , where it was death for any to enter. So much did he love God and his neighbour , but contemned and made himself most despicable, exercising all severity imaginable vpon his tender flesh. A Man that was so nobly borne, of the race of the kings of Navarre, and honoured with the title of Nuncius Apostolicus , kneeled to every poore and ordinary priest , to kisse his hand; making and deëming himself a slave to all : in the ships , inns , hospitalls , serving the very meanest beggar and basest servants ;  
looking

( 19. )

looking after their horses, sweeping their chambers, washing their dirty linnen and vessels; exercising the lowest offices, even cleansing their sores and wounds, with that charity and victory of himself, as to suppe up the water wherewith he had washed one that had a leprosie, and another time to suck out the putrefaction and matter of a most loathsome sore. I omitt his other vertues. He eat only once a day, and then only a little burnt rice, and often nothing for four, five, six and seven days together: His drinke was water; he was cloathed with a haire shirt, wore one single garment of black canvais all patched. His sleep was either at land vpon the bare ground, or the cables on ship board: His penance so rigid and austere that he fainted often thro his fastings

( 20. )

ings and severe disciplines, where  
with he tore his tender and innocent  
body. If by vertue you meane  
miracles, he wrought infinite. In  
the fire, stopping it with his bare  
word when a house was actually  
burning. In the aire, driving away  
the plague from Malaca with the  
sweet savour of his dead corps : and  
making it raine stones and ashes  
vpon the City of Tolo, rebelling  
from Christ and the Portugese,  
which filling vp the ditches and  
demolishing the walls, forced them  
to a surrender. In the water, allay-  
ing tempests, sweetning salt water  
by the signe of the crosse or dipping  
his foot therein. In the earth  
causing earth quakes. In his owne  
body raising it in the aire, preserv-  
ing it incorrupt and in the flower  
of virginity, ever free from the  
least motion of concupiscence. He  
still



( 21. )

still lived thô amongst so many  
snares , diseases , labours , plagues  
and poysons, even without the least  
infection or hurt, vntouched, & af-  
ter death sending out a most odori-  
ferous savour even amongst quick  
lime, and moist and wet earth. The  
very beasts obeyed him ; a lobster  
brought to shore his crosse that  
had fallen into the sea. The Divells  
feared him dispossessing all that  
were brought to him. In the Island  
of Moro at his first sermon he pre-  
ach'd there, the earth shaking and  
opening , hideous cries and scricks  
of Divels were heard , that fled  
from their so long inhabited do-  
minions ; in so much that they  
appeared all surrounded with fire  
in the aire , to the people ; crying  
out. You burne and torment vs ,  
Francis , you drive vs from our  
kingdom.

He

( 22. )

He was no less famous for the fifth gift of curing diseases. Witnes Father Francis Perez Rectour then of the Colledge of Malaca, who vpon the point of gasping was perfectly cured by Saint Francis embracing him : he that he healed of his wounds by only carrying him vpon his back : That Leper, whose soares he cured with only washing them. Witnes also the Bishop of Malaca, who desiring a summary of all the miracles the Saint had wrought, and finding after strickt examination eight hundred only in his own Dioces, ceased to prosecute his first thoughts despairing ever to reckon them. Let the Indies confes and acknowledge his power in this point, where not he in his own person only, but his hair, girdle, beads, the very pulpit he preached in, the  
lamps

(23.)

lamps that burnt before his shrine;  
the water wherein was dipped only  
a meddal of his , even his very  
shadow (which is yet more won-  
derfull) cured many diseases. Let  
him answer for himself ; he can  
testifie that in an instant, by praier  
he was healed of those most dan-  
gerous incisions mortall of them-  
selves and beyond the art of man,  
as the surgeons confessed; caused  
by little cords, wherwith, out of  
to much fervour, he had girded  
his thighs and armes.

This is inconsiderable if com-  
pared to his power of raising the  
dead. Besides many others it is au-  
thentically proved that five and  
twenty have obeyed his call; some  
as they were carried to their gra-  
ves, others having been buried se-  
veral days, refreshing hereby the  
memory of Christ's own actions.

A

A noble Gentil entreated him to come and raise his daughter, now deceased; and receiving this answer that she was alive, dissatisfied, left Saint Francis, but was soon comforted by his servants, that told him, she lived. A Lady (like Martha) lamenting her losse, said if you had been here, my daughter had not died; why, said the Saint, she is not dead; yes, replied shee, and three days, buried; the Saint accompanying her to the grave restored the daughter alive to the afflicted and incredulous Mother.

His whole life was nothing but an exercise of the sixth gift, of helping the needy; he was totally taken up in tending the sicke, and the poore, succouring the oppressed, instructing the ignorant and sinners, assisting all that were in necessity and danger, either spiritual  
or

(25.)

or temporal, with so much carefulness and industrious zeal that none is able to expresse it. One S. Francis was not sufficient to work according to the great charity he bore to all: to the end he might help severall, he was actually present to each at the same time in different places; as when called vpon by a Marchand who suffer'd shipwreck, he obeyed and stayd with him three days vpon the plank, till all the rest of the ship were dead, and then brought him safe to shore: and when with the same miraculous apparition he saved ten men in a little boat. Such was the confidence sea men had in his presence, that the oldest and most shivered ships were reckoned the most safe; & infidels themselves for more security loaded all their goods vpon them, thô with double charges and

B

expences

expences; whome he assisted even after his death; for carrying his body in a very tottered vn safe and ill-rig'd ship, and running vpon a rock, the sea-men betook themselves to invoke the Saints aid, and presently the rock split in two and opened a passage for the ship. Whervpon now at sea he is the Patrone of mariners, even amongst infidels.

He was eminent for the gift of Government and directing souls, with no lesse satisfaction of seculars, then religious: gratefull always to the people, dear to Kings and Princes; winning the hearts of all. Saint Ignatius would have made him General of his whole order; The King of Portugall revered his words as commands, as did also the King of Bongo and Amangucci. The King of Tra-  
vancor

( 27. )

vancor , called the great King ,  
put out an edict commanding all  
should obey the Great Father , ( so  
he called Saint Francis ) as the  
Great King. He converted the  
King of Tanor and several others.  
Pope Paul the third admired his  
sanctity. Marcellus the second ,  
desiring to see him, sent for him  
from the Indies to come to Rome;  
so much did he winn the harts of  
all far and near. The Gentils re-  
verenced him , and even erected a  
Church in his honour; where some  
wicked fellows out of contempt  
having often stole the oile from the  
lamp , and powred water in it's  
place, enraged to see the week yet  
burn and themselves deluded , put  
it quite out, which as often lighted  
of it self to their greater confusion,  
and Christians greater comfort.  
Another time being all alone he

met a whole army of enemies that were heathens whome he frightened and put to flight with his bare authority.

To conclude, his gift of tongue is no less wonderfull then the former. They spoke in those Countreyes a hundred different languages which Saint Francis spoke not only well, but also with great facility and eloquence; yet with these two priviledges; the first, that preaching to men of different nations, he was perfectly vnderstood by every one; the second, that with one and the same word and answer he satisfied the doubts & questions of many together, altho concerning things both hard and of different matters. These and many other things wee read of him in Historians, and in the proces of his Canonization. They add more  
over



( 29. )

over that he was not so well known  
or so much called by the name of  
Francis, as sometimes of Angel or  
Prophet, sometimes of raiser of the  
dead, now by that of Holy Father,  
other times of Great Father. But  
allways and by all with the appro-  
bation of the Pope and applause of  
the whole world he was called by  
the name of Apostle.

To whose holy intercession and  
patronage by the assistance of your  
prayers I commend myself, hoping  
you'll find his holy aid and assi-  
stance in all your necessities (if for  
the good of your souls) as you have  
seen others before you. Observe  
more over (as it has been more exa-  
ctly noted in these our latter days)  
that none with faith and devotion  
ever recommended themselves vn-  
to him, that missed of their aime,  
or at least did not receive someth-

(30.)

ing more beneficial to themselves & their souls good, which was and is his only scope in conferring benefits. Lett vs comfort our selves with what he told F. Marcellus Mastrilli at Naples, when appearing to him he miraculously cured him, *Non parum se posse in Paradiso.*  
That his power was  
great in the court  
of Heaven.



AN



AN ADVERTISSEMENT  
OF THE AUTHOUR  
*To the Devout Reader.*

**S**AINTE FRANCIS XAVIER, is always ready to help those that devoutly implore his aide in all their necessities of what kind soever, and even to obtain of God most miraculous favours for them, as als Christendom can testify; and for this reason he is called the new Thaumaturgus, that is worker of miracles; which are sufficient to fill whole volumes; and wee here in short will touch vpon the heads only of some few, to animate the

reader to have recourse to this great Saint.

Peter Veglio a Portugheſe Marchant of a very looſe life, by means of an almes he had once given in neceſſity, deſerved Gods mercy thro the Saints interceſſion, & was brought to repentance, and releiv'd in all other corporall neceſſitys by the ſame Saint Francis, who likewiſe foretold him the hour of his death, which accordingly happened.

He appeared to a Woman that had been a long time ſick in Malavar, and promiſing to ſend her one that ſhould hear her confeſſion, adviſed her of her death.

A youth in the Hoſpital of Mozambichi, raving thro the ſharpnes of his diſtemper, by the only touch of the Saint was cured both in body and ſoul.

An Indian by profession a school-master , by life a most lewd debauch'd wretch, was converted by the Saint's appearing to him, and obeyed that gracious call of God to a better life.

Being desired by a Christian Lady to disposses a youth that was tormented by the Divil, as soon as he entred the house, the wicked spirit quitted his habitation , and the youth before ready to dye was thervpon restored to perfect health of body. An Indian Poët that had accidentally lost his eyes by gun-powder , after many years applying himself to the Saint recovered his sight better then before , which miracle he published in verse over all India.

He healed a leper with washing his sores and drinking that filthy mixture of matter and water.

(34.)

An Idolatour woman that was barren , at the intercession of Saint Francis was blessed by God with a son , who soon after dying was restored to life again by the Saint.

He raised an other that was drowned in a well ; and a third , that dyed of the plague.

In the Kindome of Travancor he raised one that had been buried, and an other in Murar , as he was carried to his grave.

In Malaca he brought to life a child that had been dead three days ; and in the same place the son of one that was devoted to him.

In Iapony he gave life to a daughter of an Idolatour. To two others in Manapar, and to severall else-where , as all the world can testifie , and the transactions of his

his canonization doe authentically  
evidence.

He restored to a seaman his son  
that had been lost six days at sea.

He filled a whole sea with fish,  
where none scarce could ever be  
found before, and with his blessing  
turned the salt water of the sea  
into fresh.

He obtained rain to free a King  
from his enemies that surrounded  
him.

A Desperate gamester that had  
lost all he had in the world, encour-  
aged by the Saint to try to mend  
his condition, recovered his looses  
and withall obtained the conver-  
sion of his soul, which was the  
Saints only aime.

He saved severall ships from pe-  
rishing in tempests and storms.

He was in severall places at once.

The very Children whome he

taught the Christian doctrine, with the beads and medals of Saint Francis cast out Divels , and wrought many miracles.

His very hand - writing cured the sick , and his pictures stopped and quenched a great fire.

The oyle that burns in the lamps before the Saints body at Goa, has cured many infirm and sick of all diseases.

A Christian Lady by means of a crosse that the Saint had erected in Amboino to be honoured , obtained in time of a great drought , plentifull rain , which the Idolatrous women were not able to obtain from their Idols with their enchanted witchcraft.

The Saint appeared to a Merchant that had recommended himself to him, and had a pair of beads of the Saints with him , five days after



after he had suffered shipwrack ,  
and brought him safe to shore, and  
stay'd with an other three days  
vpon the same plank , and at last  
landed him safe.

God blessed severall barren wo-  
men with issue at this Saints inter-  
cession.

An Indian in Punicale that had  
three daughters , prayed to the  
Saint to beg of God the blessing  
of three sons, which she obtained.  
Wee shall weary our selves in re-  
hearsing all the wonders wrought  
by this great Saint , as the Vicar  
General of Goa owned of himself  
after he had reckoned vp eight  
hundred.

Wee read of an hundred authen-  
tically approved of in the proces of  
his canonization. The miracles that  
have been wrought at Potami in  
the Kingdome of Naples by a  
picture

( 38. )

picture of his are sufficient to fill a whole volume ,

The Church therefore with good reason says of him on his feast, *This Saint so bountifull, so gracious, and so loving , shines over all the world by his most resplendent miracles.* Who will be no lesse ready and willing to assist you in all your necessities, if you amend your life and reforme your manners ; the Saint aiming by these temporall favours he bestoweth, at nothing else then the salvation of every ones soul, which God of his infinite mercy grant to all ,

By the intercession of  
SAINT FRANCIS  
X A V E R I U S.



TO



*To the Devout Clyents of the  
Glorious Apostle of the Indies*

SAINT FRANCIS XAVERIUS.

**H**ERE is layd before you  
( Clyents of this Great  
XAVERIUS ) a little par-  
cel of the innumerable  
actions and most heroick enter-  
prises of SAINT FRANCIS, which  
he took in hand, only to the grea-  
ter honour of God, and for the  
good of his neighbour.

If you like this small compen-  
dium and find your hart enflamed  
with a desire of more, betake your  
selve to the history of his life  
copiously written by many, but  
yet far short of what he did.

Those

Those that desire to honour this Saint by imitating him, and profit themselves thereby , must reflect vpon that saying of Saint Augustin; that, *Non pigeat imitari quod delectat celebrare* ; that is ; they must not be ashamed to imitate , what they delight to honour.

The Saints are willing to find in vs some similitude of their virtues which they haue practised before vs in this world, to the end they may be the easier stirred vp to obtaine our petitions. For which reason here are ten vertues of this Saint allotted for ten fridays : and althô this Glorious Saint was admirable in all the vertues of a most sublime Christian perfection , yet these seem more particularly necessary, and also in some sort fitter to be imitated , which wee shall here sett downe.

You

(41.)

You shall every friday read one  
with reflection, & purpose to imi-  
tate him therein, and beg it of God  
by the merits of this Saint for your  
selfe, not forgetting me. Whervnto  
it will help very much, to resolve  
from one friday to another to  
practise more or lesse the vertue  
proposed in the former conside-  
ration according to the neces-  
sity you find therof in your  
soul; By which frequent  
acts you will great-  
ly facilitate and  
advance your  
spiritual  
profit.



GENERAL



## GENERAL ADVERTISMENTS

*For those that desire to honour  
SAINT XAVERIUS,  
by imitating these his virtues.*

1. **B**E Devout to the holy Crucifix.
2. Pray for the conversion of Infidels.
3. Pray for the souls in Purgatory.
4. Be a lover of Chastity.
5. According to your condition endeavour to help your neighbour, as well in spirituals, by teaching the Christian Doctrin to children and ignorant people, hindering their sins, exhorting them to doe well, and giving good example; as  
in

( 43. )

in temporals, by giving almes, visiting the sick and Hospitals, defending the poor, and helping them in necessity.

6. Confesse often.

7. Examine your conscience dayly.

8. Reflect often vpon those words. *Quid prodest homini si vniuersum mundum lucretur, anima vero sua detrimentum patiatur?* That is, *What doth it avail a man to gaine the whole world with the losse of his own soul?*

9. Return good to him that has displeas'd or injured you.

10. Promote the devotion to the Saint.

*Antiphon.*

**W**ELL fare thee Good and faithfull servant, because thou hast been faithfull over a few things, I will place thee over many things,

( 44. )

things, enter into the joy of thy Lord.

*Vers.* Our Lord hath guided the just by right ways.

*Resp.* And shewed him the Kingdom of Heaven.

*The prayer.*

**L**ORD God who hast vouchsafed by the preaching and miracles of SAINT FRANCIS XAVIER to joyn vnto thy Church the Countries of the Indies; grant propitiously, we beseech thee, that reverencing his glorious merits we may also imitate his examples. Though Christ our Lord, Amen.

### A P R A Y E R

*To the five wounds of our Saviour  
much vsed by S. FRANCIS.*

**D**OMINE IESV CHRISTE per quinque illa vulnera quæ tibi in cruce nostri amor inflixit, sub-  
veni



(45.)

veni famulis tuis N. N. quos pretioso sanguine redemisti.

**O** Lord JESVS CHRIST, by the five wounds thou wast pleased to receive vpon the Crosse for love of vs, help thy Servants N.N. whom thou has redeemed with thy pretious blood.

To the greater glory of God and salvation of souls. Amen.

THROUGH THE  
INTERCESSION  
OF  
SAINT FRANCIS  
XAVERIUS.

**O** Deus ! ego amo te,  
Nec amo Te, vt salves me :  
Aut quia non amantes Te  
Eterno punis igne.

Tu

(46.)

Tu, Tu mi JESU, totum me  
Amplexus es in Cruce.

Tulisti Claves, Lanceam,  
Multamque ignominiam.

Innumeros Dolores,  
Sudores & Angores:

Ac mortem; & hæc propter me  
Ac pro me peccatore.

Cur igitur non amem Te  
O IESU amantissime?

Non ut in cœlo salves me,  
Aut ne æternum damnes me,

Nec præmij ullius spe;  
Sed sicut Tu amasti me,

Sic amo, & amabo Te.

Solum quia Rex meus es,  
Et solum, quia Deus es.

Amen.



THE

(47.)



THE RAPTURE

OF

*An affectionate soul before*

A CRUCIFIX

*Composed en latin*

BY THE HOLY FATHER

S. FRANCIS XAVERIUS.

O God I love thee , not to get  
Thy favour to be saved ;  
nor yet

To shun that sad eternal lot  
Designed for those that loue thee  
not.

Thou , Thou , my I E S V , to thy  
losse ,

Wouldst needs embrace me on the  
crosse.

Thou

( 48. )

Thou wouldst endure both nay  
and lance ,  
Disgrace and dolours ; with a  
trance  
Of bloudy sweat, and boundles fear  
Of Anguishes and bitterness ;  
Nay even deaths last agony,  
And this for me a foe to thee.  
Most louing IESVS, shall this move  
No like return of love for love ?  
Above all things I love thee best  
Yet not for hope of interest ;  
Nor for to gain heavens promis'd  
land ,  
Nor for to stop thy threatning  
hand ;  
But as thou lovedst me , so do I  
Love thee and ever shall , meere  
Because thou art my King my God,  
Of love the source and period.  
Amen.

TEN



# TEN MOTIVES

*To excite all to a Devotion to*  
**S. FRANCIS XAVERIUS.**

1. **H** Is indefatigable zeal, accompanied with an undaunted courage in undertaking, suffering and overcoming all difficultys for the good of souls.

2. His singular affability wherewith he accommodated himself to all sorts of persons to gain them to God.

3. His total contempt and abstraction from all things of this world.

4. That great fire of Divine love, which betraying itself so often even in his very countenance

C

shewed

( 50. )

shewed how full his soul was of God.

5. His living and dying à pure Virgin.

6. His extraordinary excelling in all kind of vertues and gifts of God.

7. The great number of souls he converted , which were above two hundred thousand.

8. His facility in working miracles alive and dead.

9. The extraordinary favours he sheweth to those that are devoted to him.

10. The common experience , wherby wee see that whosoever seriously recommends himself to Saint Francis , either obtains his request, or comfort and strength to conforme to Gods will, if, (because not expedient for the good of his soul ) he has not his petition granted.

AN



## AN EXPLICATION

O F

*The Devotion of ten Fridays  
in honour of S. FRANCIS  
XAVERIVS and what  
is to be done therein.*

**T**HIS Devotion is instituted to obtain some singular favour of this Saint ; who as heretofore on earth , so now in heaven is all bowels of mercy towards those that invoke him , and does most graciously and abundantly favour his Devout Clyents.

Ten fridays are ordained, and, if conveniently , without intermis-

sion; in each of which he that will perform this devotion, must confesse and communicate, and before some altar or picture of the Saint, or where-else most convenient, must also say ten *Pater noster's* and ten *Aue Maria's*, & ten *Gloria Patri's* &c. offering to God the merits of this Saint, to obtain the favour he desires.

In this two things are to be observed: the first is, that before one applies himself to this devotion, he must purifie his intention, concerning the favour he petitions be it temporal or spiritual; pretending nothing else but the glory of God and the salvation of his own soul; for seing this was the only aime of this Saint whilst he lived in this world so it will be a more efficacious means now in heaven to move him to favour vs with

his



will his intercession to his divine Ma-  
 con- jesty to obtaine vs our request.

fore The second is , that none of  
 int, these devotions omitted either in  
 ent, part or whole, have any obligation  
 and even of a venial sin , so that you  
 tri's may continue them or no , when  
 ts of begun , without any scruple ; and  
 r he if busines permits you not to per-  
 ob- form ten fridays in order go on  
 one with them at your leisure.

ion Friday is assigned in memory  
 con- of the Saints dying on that day  
 as be in the island of Sanciano. The  
 ding number is in honour of the ten  
 God years he laboured in the Indies for  
 buly Gods greater honour and the good  
 aime of souls ; and the same is to be  
 d in vnderstood of the ten *Pater's* and  
 more *Ave's* and *Gloria Patri's*.

aven To the end this devction may  
 with have more fruit and promote the  
 his exercise of some vertue, some con-

(54.)

siderations are here set down taken  
out of the life of the Saint, one  
for euery friday ; which is to be  
read on that day by those that  
practise this devotion , stirring  
themselves vp to a lively imitation  
of the Saint. To every considera-  
tion there is annexed a Colloquie  
in forme of a prayer , begging of  
the Saint some spiritual grace,  
suitable to the foregoing conside-  
ration , and profitable for the  
good of their souls , wherin  
with a little labour they  
may spend their time  
with much  
profit.



THE



# THE CONSIDERATION

*For the first Friday.*

*Vpon the singular purity of mind  
and body of*

SAINT FRANCIS XAVERIUS.

**B**Y purity of mind is not only understood innocency of life, but also a right intention of doing all our actions purely for the Glory of God and for no other end.

How great was this purity in Saint Francis? The sole aime of his immense labours was the Glory of God, not seeking any thing else either in his voyages by the most dangerous seas of Europe,  
C 4 Asia

(56.)

Asia, and Africa, or journies by land I may say through both worlds, or in his most troublesome preaching, but that God should be known praised and glorified. In a word, all he suffered ( which as Francis Mansilla a great while companion to the Saint, said is not to be conceived how much it was ) was only for the Glory of God, never regarding any the least privat interest.

The reward of his labours was a most sublime degree of sanctity which he arrived vnto, whereby afterwards he deserved such a Glory in Heaven, and received so many favours here on earth.

And our Saviour to shew how pleasing his labours were to him wrought that continual miracle, that in his Fathers house a Crucifix sweat blood every time the  
Saint.

(57.)

Saint was in any difficult enterprise or suffering.

Examen yourself, Devout soul, and see what intention you have in all your actions; if to please God only or else for some other privat interest. If the first, give God thanks, and stirre your self vp to perseverance; if the second, be sorry and purpose an amendment.

But by purity of body is chiefly vnderstood the vertue of chastity, which retrenches all sensual vnlawful pleasures.

He excelled so much in this vertue, that as long as he lived he preserved the lily of his Virginity vnstained, and therefore is generally painted with one. And which is yet more to be admired, he preserved it most pure even living in the world, amongst the deights

and enticements of his own house, in the heat of his young blood, and liberty of the students of the Vniversity of Paris, where he lived, and even in the most licentious and loose manners of the Mahometans and Gentils, with whome he conversed so many years.

God rewarded this his Angelical purity, with the incorruption of his body after his death, and with infinite other miracles. For George Alvarez having buried it in quick lime that he might the easier carrie his bones from Sanciano (the Island where he died) to Goa, after three months found it as intire, as if newly buried; and which is more the body being cut bled as fresh as if alive.

This miracle extended it self also to his cloths which were preserved.

(59.)

served from receiving any harm from the lime , which naturally would have consumed both.

The body also sent out a most fragrant odour , far surpassing any in this world. The carrying the body through Malaca , freed it from a most desperate and infectious plague. And when it was brought to Goa , the miracle of it's incorruption did no lesse continue , for severall times it bled a fresh , and even to this day ( being now above a hundred years ) ceases not , the body being as incorrupt as ever. Every one may easily see how he behaveth himself in this vertue , according to his state and condition.

( 60. )

## THE COLLOQUIE

TO SAINT FRANCIS XAVERIUS

*To obtain purity of body  
and soul.*

**M**ost glorious Apostle of the East, most pure in body and soul: I, a most miserable creature, with all humility have recours to you, begging you would by your intercession obtain for me such a pure intention in all my actions, that I may never aime therein at any thing else but the greater glory of God ; and such a pure chastity, that neither in thought, much lesse in word or deed, I may ever displease the most pure eyes of our good God. Amen. *Through the intercession of SAINT FRANCIS XAVERIUS God grant me purity of mind and body. Amen.*

of





# THE CONSIDERATION

*For the second Friday*

*Vpon the most profound humility of*  
S. FRANCIS XAVERIUS.

**A**Ccording to Saint Bernard ,  
humility is a contempt of  
ones owne worth ; according to  
Saint Thomas , it is a vertue whe-  
reby a man knowing his owne  
defects and imperfections , keeps  
himself within his own bounds, in  
a low degree.

SAINT FRANCIS practised this  
vertue in a most perfect manner  
towards all sorts of persons. For  
thô he was born of the race of the  
Kings of Navarre, by office Nun-  
cius

cus Apostolicus , and besides endowed with most rare talents of nature and learning , yet he humbled himself below all , when ever it was for the greater glory of God. He writ to SAINT IGNATIUS his Superiour always vpon his knees.

( He answered a friend of his who examined him concerning a dead child he had raised in the coast of Comorino , with all humility , as it were confounded : I raise the dead to life ? And can you beleive such a thing of me, such a great sinner as I am ?

In a word all his life is full of examples of his most profound humility , and was held for such over all Spain , Italy , France , Portugal , India , Iapony , and innumerable other Countries , wherein he exercised this vertue  
in

in diverse ways , and in a most perfect degree , with the poor, prisoners , children , slaves , soldiers, seamen, and what not ? And this in a most abject & contemptible manner , choosing for his lodging the Hospitals , for his cloths coarse canvais , and for his meat dry bread , burnt rice , and the like.

But God ordered it so , that the more he humbled and debased himself , the more he should be esteemed by others.

Hence it was Pope Paul the third admired him ; and that he was honoured and respected by the King of Portugal in an extraordinary manner , and no lesse by the Vice-Roys of India , by Governours of towns and Countrys, and by all persons of note. The Portugheze even in Portugal gave him

(64.)

him the name of Apostle ; the  
Gentils stuck not to give him  
Divine titles ; the Mahometans  
held him for a great Prophet ;  
many Idolatrous Kings called him  
Great Father ; whole towns and  
countries came to meet him. The  
Missioners of the Society , that  
were designed for the Indies ,  
thought it a Paradise to be sent to  
never so hard enterprises , if Saint  
Francis were but there ; so little  
did they think of themselves , to  
enjoy him. Gonzalo Fernandez  
crept vpon his knees to S. Francis  
who knock'd at the door to  
speak with him ; Angero a Iapo-  
nian came from the farthest parts  
of the East to the Island of Mo-  
lucche , above two thousand mi-  
les , only to treat with the Saint  
about the affairs of his soul : after  
the Saints death a new convertite  
failed

( 65. )

failed from Goa to the Castle of Xavier in Spaine , above fifteen thousand Miles , only to see and reverence the Chamber S. Francis was born in. You see how true God's promise is , and how much it is verified in this Great Saint,  
*\* He that humbleth himself shall be exalted.*

Let every one reflect vpon this, and see how he behaveth himself according to his state , with his superiours, with his equals , and with his inferiours. Let him see if he carries himself as a good Christian ought with charity and submission , or rather with pride and haughtynesse : and accordingly let him purpose to persever in the good , or mend what is amisse.

*\* Luc. 18. 14.*

COLLO-

(66.)

## THE COLLOQUIE.

To S. FRANCIS XAVERIUS to  
*obtain Christian humility.*

**M**ost humble Saint Francis!  
I most earnestly desire you  
would beg of Almighty God  
for me strength and courage to  
overcome my pride, and imitate  
your humility, whereby I may  
offend no body either in thought  
word or deed, out of pride or  
contempt. I purpose on my  
part to vse all possible dili-  
gence therunto, that I  
may glorifie God  
and edifie my  
neighbour.  
Amen.

THE CONST.



## THE CONSIDERATION

*For the third Friday.*

*Vpon the pennance and mortification  
of S. FRANCIS XAVERIUS.*

**P**Ennance here is not taken for a part of the Sacrament, but is a vertue that embraces hard difficulties, and painfull afflictions for satisfaction for sins committed against God.

Most sharp were the mortifications this Holy Apostle vsed and inflicted vpon himself, besides the insupportable sufferings annexed to his Apostolical charge and office. His fasts were very frequent, and, had not God particularly inspired

( 68. )

spired him to vndertake them ; might be called most indiscreet : For he passed three, four, and sometimes seven days without the least sustenance ; Tho his ordinary diet might be justly called a perpetual fast , as hath been gathered out of one of his letters to a friend of his wherein he confesses, that he lived more like a bird then a man , with nothing but water and rice. His watchings were continual , spending the best part of the night in prayer. His sleep and rest ( which he even vnwillingly allowed to nature ) were rather to torment then ease him ; for at sea he lay vpon the cables , and at land vpon the hard ground or a bed of cords. He wore day and night a continual hair-shirt. He girded himself with chains riveted with points of iron. He disciplined himself to blood with



( 69. )

with whips armed with rowels of steel. His eyes were in a perpetual bath of tears for the offences he knew were committed by others against God. Confessing himself always a sinner and being both Confessour and penitent, he shared with others in their penances, and vndertooke to satisfie for them vpon himself. Witnes that heroick act vpon the coast of Cananor, where to more a sinner to sorrow for his inveterate sins, he retired himself into a groue hard by, and there cruelly tore his body with whips, till such quantity of blood trickled down his back as provoked the sinner to abundant tears, and a true compunction, and so he reconciled him to God.

But what wonder he should practise these most cruel mortifications in this his office of Apostle, seeing

(70.)

feing from the first moment he  
begun a perfect life, he accusto-  
med himself to most rigid auste-  
rities? Who is ignorant, that to  
satisfie God for his to great ni-  
cenesse and sprucenesse in his  
cloths, and nimblenesse in dan-  
cing, he tyed his thighs so streight  
with little cords, that he was not  
able to breath; so far had he lett  
them eat into his flesh that they  
could not be seen; whereof he  
must necessarily have died, had  
not God most miraculously cured  
him, whome he had designed for  
the Apostle of the new world.  
Every one knows that in the Hos-  
pital of Vicenza to get a total  
victory over himself he sucked the  
corruption and matter of a most  
pestiferous & lothsome empost-  
hume. And before he sayd his first  
Masse he spent forty days in most  
rigid

( 71. )

rigid pennance shut vp in a little Grot of Mount Celso within the confines of Padoua. In fine these austerities were so dear to him that he never left them of till his dying day. So that with good reason he might say with Saint Paul, \* *I dye dayly* : and \* *for thy sake wee are mortified all the day.*

As God is a most just rewarder of the least thing done for his sake, so he did abundantly recompence and sweeten these pains of Saint Francis with infinite and divine consolations, which his hart not being able to bear, they appeared even in his very countenance, seeming to be allways inflamed, yet allways cheerfull and pleasant, even in the most difficult enterprises; shewing to the world, that he was really in his hart a Citizen

\* 1. Cor. 15. 31. \* Psal. 43. ver. 23.

zen of Heaven. This abundance of heavenly comfort forced him to cry out, *Satis est Domine, satis est.* It is enough, Lord, it is enough. Begging that an end might be put to those delights his hart of flesh was vn capable to endure. That posture of opening his breast which he was often seen in, was only to mitigate a little that divine heat of the love of God, that without intermission burnt and consumed his hart. I le omit those extasies or raptures where in his body was often seen lifted from the ground; & those frequent rays of light that so environed him, that he seemed rather a Seraphim of Divin love then a man of earth. Thomas Fernandez found him often in Manapar of Piscaria, elevated a cubit from the ground, with his face surrounded with rays, and his eyes sparkling like starrs.

Many

Many eye-witnesses attested, that at Masse and Communion in Malaca and Meliapor, he was several times seen quite alienated from his senses, and elevated in the aire. These are some tokens of those divine consolations, this Angel of Heaven enjoyed here vpon earth in reward of the sufferings he vndertook for the love of God.

What have we now to say for ourselves miserable and tender creatures that so much shun all occasions of suffering, even when our state of life and condition require it? How ignorant are we of the true good! it is no wonder divine consolations are so scarce with vs since wee fly all trouble and difficulties, that might else in some manner deserve, and draw down those favours vpon vs.

## THE COLLOQUIE

TO SAINT FRANCIS XAVERIUS,  
*To obtain a desire of penance  
 and mortification.*

**O** Most mortified Apostle !  
 behold at your feet the greatest sinner of the world , and yet the most delicate ; the most deserving of penance , and yet the greatest shunner of it , who implores your help that he may begin to love that once , which he ought always to perform , and thereby satisfie God for his sins. You , O Dear Saint ! most innocent , and yet so generous an embracer of austerity , obtain for me of my suffering Saviour your spirit, that I may set my affection more thereon , and thereby diminishing the pains of purgatory due to my sins, I may the sooner come

to

(75.)

to enjoy with you the beatifical  
vision. Amen.



## THE CONSIDERATION

*For the fourth friday*

*Vpon the patience of S. FRANCIS*  
X A V E R I U S.

**P**A T I E N C E is a vertue that  
strengthenens our mind against  
all difficulties, that might other-  
wise deterr vs from our duty.

This Holy Apostle was so abun-  
dantly endowed with this vertue  
that he might justly say with Saint  
Paul, \* *Let vs exhibit our selves as  
the ministers of God in much patience.*  
Truely it was very necessary in  
those his long and most trouble-  
D 2 some

\* 2. Cor. 6. 4.

(76.)

some sicknesses; as when destitute of all human comfort he was obliged in Vicenza to lye in the same bed with a most filthy and loathsome sick man; and in his journey from Amangucche to Meaco, to live only vpon water and burnt rice; and in the Island of Sanciano to dye totally abandoned by all. Yet these inconveniences were nothing to those he suffered in changing so often to so contrary climats, from one excesse to another, accommodating himself to the barbarous incivilitys of people so different from the Europeans in life and manners: in the excessive heats of the torrid Zone, in the incommodities of sea voyages, in tempests and dangers of shipwrack. What shall I say of persecutions from men and Divels? He was often in the publick market-places  
laught



( 77. )

laught at by the people , sought  
for to death by the Gentils and  
Bonzi their Priests , as a destroyer  
of their Idols and Gods : most  
shamefully and vnhumanly reviled  
by Governours of townes and  
countries , captains of ships, soul-  
diers , and seamen ; and even by  
Christians ( amongst whome some  
had are always to be found ) vtter-  
ly hated as a reformer of their  
manners and wicked lives : finally  
left and betrayed most vngratefully  
by those he had been most benefi-  
cial vnto. The Diuels also set  
vpon him divers times , and once  
beat him most vnmercifully in  
Meliapor , as he prayed all night  
at the tomb of Saint Thomas the  
Apostle ; and they always persecu-  
ted him as their sworn and most  
bitter enemy.

Yet what did Saint Francis do ?

D 3

What

( 78. )

What you a most delicate, nice, and cowardly creature would haue done? quitted what you had vnderaken, fainted and yeilded at the first seeming difficulty and fled back? No, quite contrary; he like an vndaunted souldier not the least struck with these oppositions, stood his ground, and faithfully discharged himself of his Apostolical duty and commission; witness his journeys in his ten years, amounting to an hundred thousand miles, equivalent to almost five times the whole circumference of the earth; wherein he abolished innumerable superstitions, rooted out many abuses, corrected many wicked and invertebrate manners, threw down Idols, converted innumerable souls, and baptized with his own hand above a million and two hundred thou-

( 79. )

thousand persons. Worthy fruits indeed of the invincible patience of Saint Xaverius.

But what do I, miserable creature ? How doe I bear even the least things that happen dayly ? How ought I to be ashamed, that have not the hart to suffer the least word, check, or crosse answer from another, which makes me so often neglect my Duty to God, and fail so frequently in the employment I am in ? I am truly confounded seing with how little patience I might so much promote Gods glory, and that failing in the first, I am so notoriously deficient in the latter.

## THE COLLOQUIE.

TO SAINT FRANCIS XAVERIUS

*to obtain the vertue of Patience.*

**Y**OU see most patient Apostle, the basenes of my hart, so streight and narrow, as not to dare to open it-self to receive the least crosse or adversity, but presently it yeilds and faints. Yet my crosses are not like yours', which were so hard and painfull, but slight troubles, and small difficulties, and yet I am most impatient in all occurrences. O most patient Xaverius! Obtain of the Divin Goodnesse for me your spirit of patience that manfully resisting all difficultys annexed to my state and condition, I may faithfully comply with Gods Holy will. Amen.

THE



## THE CONSIDERATION

*For the fifth Friday.*

*Vpon the Continual prayer of*  
SAINT FRANCIS XAVERIUS.

**P** Rayer is an act of Religion whereby wee have recourse to God, begging what is fit wee should aske of him. Saint Iohn Damascen calls it an ascent of our minds to God, whereby wee treat and converse with him.

Saint Francis's prayer was continual, fulfilling that, \* *It behoveth always to pray and never to cease* : And that of the Apostle \* *Our Conversation is in Heaven*. Altho he was allways vnited to God, yet he

D 5 had

\* S. Luc. 18. 1. \* Phil. 3. 20.

had some particular times allotted for it ; spending the night chiefly in continual prayer and contemplation ; never allowing himself above two or three houres for natural rest. On ship board for prayer he prefixed from midnight till morning, whervpon the seamen vsed to say , the ship sails securely seeing Father Francis stands sentinell. In Manapar he was at several hours in the night observed by his host , and found always vpon his knees at the foot of a crucifix. But what sort of prayer was it ? Worthy indeed of that Seraphical hart all burning and sett on fire, & carrying him to his only center God. In so much that many confessed they could not look him in the face , even in familiar conversation amongst them , his countenance so dazled their eyes. His  
short

short thô most inflamed jaculatory aspirations give vs sufficiently to vnderstand what fire consumed his most ardent and loving soul ; having been often heard to say even in his sleep and raging sickness, and commonly in latin , *O Sanctissima Trinitas ! O mi Iesu ! O Dulcis Iesu ! O Iesu cordis mei ? O Most Holy Trinity ! O my Iesus ! O sweet Iesus ! O Iesus of my hart !* These shew vs that althô he was in body on earth , yet in his mind he was in Heaven. A second Daniel, who in Babylon , that is amongst Idolatours, Barbarians, and a thousand hindrances and distractions , was in a continual and most perfect prayer. Our Saviour enriched this prayer of his servant with many favours. First of most high-contemplation, which seemed so natural vnto him , that he vsed it at

his pleasure in uniting himself with God. Then of most Divine wisdom and prudence in knowing the will of God, and executing it to his greater glory. The third was a most admirable gift of prophecy, not only in seeing things afar off, and foretelling things to come, but even penetrating into the secrets of mans heart. Several of these prophecies are famous, as that of the death of Iohn Araucio at Amboinum two hundred and seventy miles distant from the place where Saint Francis was: that at Malaca, of the victory of the Portugese against the Acenians. When he promised to Iames Pereira continual prosperity, which he ever after enjoyed. When he acquainted Peter Veglio of his death after a most peaceable and happy life, which accordingly happened



pened : of the destruction of the City of Tolo : of the misery of Alvarez Ataide, who endeavoured to stop his journey to China, and innumerable others ; in so much that in the proces of his Canonization, the Holy inquisition of Rome approved and allowed of a hundred and fifty most evident and manifest prophecies.

I perceive, Devout soul ! you are desirous of these favours, and would willingly betake yourself to such prayer were you to reap such fruit. But consider a little with your-self and see what time you allow for prayer ? Ah ! I am ashamed to tell, what is to true. It is but little or none, and that the worst part of the day : if you have any time to spare, and know not what to do with it, that you give to God : and yet how is that spent

(86.)

spent to. As for your exterior carriage and comportment is it fit to appear before that God with whome you treat? For your inward attention and affection I fear it is so poor and weak, that you easily admit distractions, or at least are very negligent in putting them away. And do you think God will bestow his favours on a soul so ill prepared to receive them? You are deceived. Do then what is requisite on your part and correct your defects, and then God will not be wanting on his.

## THE COLLOQUIE

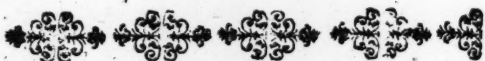
TO SAINT FRANCIS XAVERIUS  
*To obtain the grace of prayer.*

**I** Aspire not, O Holy Apostle;  
to those admirable favours God  
enriched your prayer with; No!  
those

( 87. )

those were properly yours and peculiar to that great soul to which God did in so singular a manner communicat himself. I am contented with the more solid part of prayer , and do humbly beg you to obtain of God for me a true love and affection to it, attention in it, and fruit out of it. Such a love of it , as never to omit it or assign the worst part of the day for it. Such an attention to it, that I may never be voluntarily distracted in it. Such fruit from it as may correct my defects and manners, and encrease the vertues most requisite for my state and calling. This is what I beg of you, O most glorious Apostle ! and for this end I make a purpose to vse such meanes as are requisit.

THE



## THE CONSIDERATION

*For the Sixth Friday*

*Vpon the magnanimity and generosity  
of S. FRANCIS XAVERIUS.*

**G**enerosity is a vertu that so emboldens the mind , as not to be daunted at hard enterprises that vsually deterr it from vertuous actions. This vertue and disposition of mind was but necessary to this Holy Apostle to strengthen him against so many difficulties , oppositions , and dangers ; which were not the easier and lesse to be feared , because necessarily annexed to his office of Apostle. Dangers at sea , at land, from treacherous

cherous companions , strangers , thieves and cut-throats , both in publick and in private , were no lesse inseparable companions of Saint Francis , then of Saint Paul. The difficulties he encountred ( as wee read in his life ) were such that nothing but a most heroick courage could have overcome them. He crossed from the Indies to Iapony the most dangerous tract of all those seas by reason of the raging south winds ; and that in a little boat ( the seamen being all Pirates, and the Master both Idolatour, and Pirate ) running continual risk of either being drowned at sea, or cast vpon some desert Island, there necessarily to have starued. In his journey from Meliapor to the Molucche crossing from one Island to another , he suffer'd thrice shipwreck , and once lighting vpon a  
planck.

(90.)

planck of a ship, tossed three days and three nights by the tempestuous waves was at last rather dead then alive cast a shore. His dangers at land were no lesse then at sea. For thô he was generally esteemed by Vice-Roys, Governours, and other Officers, yet he wanted not most strong oppositions, as in the shore of Piscaria, in Travancor, and in Goa. Most obstinat was that of Alvarez Ataide then Governour of Malaca, who neither by entreaties nor threats could be brought to allow of Iames Pereira's sailing to China, with whome Saint Francis intended to go to convert that great Empire. He went to the Islands of Molucche, and Moro ( famous for its barbarous cruelty ) against the consent of all his friends, and in spight of all the threats of the Divels. In  
Aman-

(91.)

Amangucci the Bonzi with armed men continually sought to kill him. In the most heroick enterprise he framed in his soul of the conversion of China, death was the least danger he apprehended: Fearing not a world of dangers to free an other from the tyranny of the Divel.

Whoever you are, Dear soul, that reads these generous acts of S. Francis Xaverius, reflect with your self and see, how you carry your self in the service of God. I am affraid the very shadows of difficultys do quite disharten and deterr you from all good works. If it be so, be confounded at your own weakness, and beg of the Saint a noble hart that may not only not yeild but even surpass at least ordinary and small hinderances in the service of God.

THE

## THE COLLOQUIE

TO SAINT FRANCIS XAVIERIUS  
*to obtain a Generous hart.*

**B**Ehold at your feet, O most generous Apostle! a soul that most shamefully neglects all things belonging to the service of God. I fear, I confes, the least thing that either seems difficult or any ways terrible; and by this my inordinate pusillanimity I fly back and quitt many a noble action, that otherwise might very much increase the glory of God. O Holy Apostle, grant me but one spark of your great courage, wherewith you vnderwent such difficultys. Animate, and strengthen my pusillanimity, that frightened by no opposition, I may most  
 man-



(93.)

manfully and readibly fulfill Gods  
holy will. Amen.



## THE CONSIDERATION

*For the seventh Friday.*

*Vpon his great love of God and  
power over all Creatures.*

**H**ere are, Devout Reader, two  
considerations; the first to be  
imitated, the second to be admired;  
yet both very profitable for you;  
for whether you imitate or admire  
Saint Xaverius, you may assure  
yourself of his protection and in-  
tercession. The first is his love of  
God; the second his power over  
all creatures.

As for the first, what do you  
think

think, devout client of S. Francis, of the love he bore to God. His whole life is a sufficient proof thereof, according to that great saying, *Probatio dilectionis exhibitio est operis. Deeds are the marks of love.* But yet to give you some more particular signs thereof, here are some few reflections no lesse true then wonderfull. This love of God did so inflame his hart, and set it all on fire, that he was not able to suffer it's insupportable heat, nor scarce endure his cloths. Once as he was walking in the streets of Goa, he was so totally absorbed with the love of God, that he took no notice of an Elephant that broke loose and threatned death to all it met; but yet afterwards to the great wonder of all it retired. The like happened to him going from Amangucci to Meaco, when

when he run like a servant behind a noble-mans horse, never feeling the thorns that continually tore his feet; so much was his mind absorpt in the abyſſe of the love of God. Every where he was out of himself and totally in God: but above all in prayer, Masse, and thanks-giving after the Divine Sacrifice. His soul betrayed itself so clearly in his very countenance that the Pope sayd of him, that he was *Vultu adeo inflammatus vt Anglicam prorsus charitatem representaret.* Seeming rather a burning Seraphin and a blessed spirit vpon earth, then a man.

What say you pious reader! you do wonder and admire him, and I am comforted thereat; because hereby you may frame some conceit of the great love S. Xaverius bore to God. But why do not  
you

(96.)

you endeavour also to love the same God ? For he is the same he was then, ever deserving to be beloued above all things created; and should you not love him you would always prove the most miserable creature in the world, for not placing your affection vpon a God that is so worthy of love, seing to love him is the sole happinesse of man.

As for the second point proposed in the beginning, God even in this life seemed to reward his Saint with an vniversall power and dominion over all creatures. The Heavens saw the day encreased three houres by the prayers of this second Iosue, that the Christians might give a totall overthrow to the Infidels. The earth rent it self with most horrid earthquakes to frighten the Citizens of Tolo to  
the

to the Christian faith, which they had so shamefully forsaken; The aire bore him vp from the ground several times both by night and day. The fire raging and threatening several houses, obey'd his command and offer'd not to passe the limits prescribed by Saint Xaverius. But the water seemed to acknowledge most of all, his power. He was an anchor to ships in the greatest stormes; a favourable gale to carry them through the most dangerous shallows and sands of the seas; a calme allaying tempests; and a haven for those that suffered shipwrack. The very Idolatours called him the God of the sea, and spared no charge for themselves and their goods to sayl in the ship Saint Xaverius went in. In the Indies he often changed salt water into fresh; and once by

E                      only

only dipping his foot into the sea. He allayed tempests sometimes by prayer, other times with relicks he wore, or with the sign of the crosse; and once by letting his crosse into the water; which God to double the wonder, permitted a wave to snatch away, and so bereft him of his only comfort; when behold soon after a Lobster with open claws above water brought it to Saint Francis again.

It is impossible to specify every particular miracle wrought in this kind by Saint Francis: let these few in short suffice, to convince you that in this glorious Saint you have a Patron ready to command all creatures for your good; so that in all occasions and necessities you may have recourse to him with confidence, and hope in his most powerfull intercession and assistance.

THE

# THE COLLOQUIE

## TO SAINT FRANCIS XAVERIUS

*to obtain the Holy love of God.*

**W**HAT did you aime at throughout the whole course of your life , O Holy Apostle, but to bring all the world to the love of God ? And now, will you not ô great lover of God ! obtain for me a poor helpless creature, an ardent desire of loving him above all things ? Ah I doubt not of your help and intercession but I apprehend my owne weaknes, least permitting my self to be deceived by the foolish love of creatures I may swerve from the true love of my Creatour. Help me then ô Holy Saint Francis ! that I may not be so deluded , but

(100.)

yeilding vp my will to God I  
may by a holy necessity allways  
love him both in this life and in  
the next. Amen.



## THE CONSIDERATION

*For the eighth Friday*

*Vpon the love of SAINT FRANCIS  
XAVERIUS towards his neighbour.*

**H**E that truly loveth God,  
does extend his affection also  
to his neighbour, as being dear to  
God and his lively image. So that  
Saint Xaverius loving God as you  
have seen, ought consequently to  
love his neighbour; which he did  
in the perfectest manner he could,  
fulfilling those words of S. Paul

*Omni*



(101.)

\* *Omnibus omnia factus, to all men becoming all things that he might save all. \* In charitate non fictâ sed vera, in true not feigned charity.*

He never spared any labours, troubles, difficulties, nor even life itself to benefit him either in his temporal or spiritual necessities, tho he laboured most to succour the soul as being the more noble part. The only aime and design of his Apostolical missions and hard enterprises was the salvation of souls; and where he proposed to himself any hopes of converting any to God, he let slip nothing that might any way promote or further his intentions. With children he was one, alwayes so concerned for their spiritual profit, that tho he was a man of that authority and esteem, yet he dis-

E 3                      dained

\* 1. Cor. 9. 22.    \* 2. Cor. 6. 6.

dained not to go about with a little bell , exhorting parents to send their children to be instructed in the Christian Doctrine. With sinners he became, as I may say, a sinner, familiarly treating and conversing with them that so he might bring them to God : for pretending to be ignorant of their vices, blasphemies, murders, vsuries, and all their whole life, he changed the hatred they bore him into love, and the love they bore to all vicious habits and propensions , into a detestable hatred of sin. To infidels, ( as particularly recommended to him from Heaven ) he shew'd such charity that no body can expresse it. And if the height of this, according to the oracle of truth it self, be to give his life for his beloued, he was alwayes ready to do it for them : which did so mollifie and  
win

(103.)

win their hearts that it is incredible how many through this only motive did embrace the Christian faith; wherupon Father Melchior Nugnez then Superour of the Indies, a man of rare prudence and no lesse vertue, said, that converting Infidels to Christ in Saint Francis Xaverius did not seem a gift infused, or a vertue got by habit, but a natural inclination: so bent was he vpon that only work, that he could not live nor take any satisfaction in any other employment, then the instructing and bringing soules to the knowledge and love of the only true God. This perpetual motion of Charity was his only respite, this exercise his only repose. Nothing will be better able to shew the greatnes of this his charity and zealous assiduity therin, then the number of

those he baptized with his own hand, which amounted to a million and two hundred thousand persons. As for what belongs to the temporal assistance of his neighbour, who can reckon vp the deeds of charity he shewed to every one as well poor as rich; nor was there any work of mercy that he did not practice either in his owne person, or when he could not himself, by vsing others help for the succouring the poor and needy. His tender care of the sick will be a sufficient proof of his boundles charity. He was to them a Father, Mother, Brother, Physician, and anurse in the meanest offices, in private houses, and in publick Hospitals; if any died, he washed and layed them out with his own hands, digged their graves, and buried them himself. God seeming  
to

to second these heroick desires of Saint Francis so much bent vpon serving his neighbour, endowed him in a particular manner with that divine gift of curing the sick : For in the deeds of his canonization you will find the wonderfull cures of all diseases, wrought by the power of this great Xaverius, to be innumerable. The blind received the benefit of their eyes, the lame the vse of their limbs, the lepers were cleansed, the dumb restored to their speach, the deaf to their hearing, possessed persons freed from malignant spirits that tormented them. To be short, so many were these prodigious cures, that in and about the City of Naples only, there are sufficient to fill a whole book. Yet these cures of diseases are nothing if compared to those

(106.)

he raised from death to life, which amount according to the authentick transactions of the Saints Canonization to above five and twenty. What has been here said is but an abridgement; and only helps to frame some conceit or Idæa of the Saints great charity to his neighbour, referring you to the writers of his life to see the innumerable other graces and favours through his means and intercession conferred vpon all sorts of persons, as seamen, marchands, barren women or in childbed, souldiers &c.

We may gather two fruits from what has been said. The first a holy confusion in our selves for helping and furthering so little the good of our neighbour either spirituall or temporall. Who of vs is troubled or concerned to see him offend

offend God ? Who is there , that either hinders him from falling, or gives his helping hand to raise him again from sin ? Which of vs grieves at his losses, or suffers any thing to promote his good ? Do we visit him in the hospitals , and prisons ? Are we charitable vnto him ? Doe we relieve his wants with almes ? Or rather doe we not spend that on beasts that only serve for sport and pastime, which ought to be employed in succouring and assisting our neighbour , the very image of God himself ? The second fruit is a lively confidence of being assisted by this Holy Apostle in our necessities as well corporal as spiritual , if wee apply our selves vnto him as we ought.

(108.)

## THE COLLOQUIE

TO SAINT FRANCIS XAVERIUS

*To obtain a true love of our  
neighbour.*

**I** know too well ô most zealous  
Apostle ! the coldness of my heart  
towards my neighbour. I own, and  
condemn my self for the small cha-  
rity I shew , in succouring his ne-  
cessities either temporal or spiri-  
tual ; and I am ashamed and to-  
tally confounded considering your  
admirable zeal and concern for his  
good. Obtain for me, ô true lover  
of your neighbour ! the least spark  
of that great fire that consumed  
your heart , which may kindle in  
my soul a true zeal and love of  
others good, that grieving at their  
misfortunes , and equally compas-  
sionating



(109.)

sionating them in mind, comforting them in words, and helping them in deeds, I may the better imitate you in this vertue of charity, which is so properly termed yours. Amen.



## THE CONSIDERATION

*For the ninth friday*

Vpon S. FRANCIS XAVERIUS  
*great desire to dye for Christ.*

**T**He consideration of this day is far different from the former; for thô in some you have seen, Devout Reader, the desire this Saint had to suffer for Christ, yet we have not spoken of what belongs to the dying for him.

him and giving testimony of his Holy faith by the shedding of his blood and becoming a Martyr.

Saint Francis had this desire in the greatest excesse imaginable, that he could with reason say with Saint Paul, *Quotidie morior*, I die daily, by always desiring to die, and because I never am so happy as to die, and give my life for my God. And thô Almighty God preserving him alive for his greater honour and glory, would not grant him the favour of a Martyrdome consummated by death, yet he tryed his constancy by several combats not inferiour to those of Martyrs, and above all, permitted him to survive to that languishing desire of dying, that he might at least live a Martyr, thô he could not die one.

He was apprehended twice in  
Iapony

( I I I . )

Iapony , sent to sea , and delivered over to murtherers to be dispatched ; who vpon the point of executing their cruel design were so terrified and frightned by a sudden tempest , that they spared his life. He was also twice led to the common place of execution by the furious incensed people. Twice stoned by the Moores. Often beaten , several times shot at with arrowes , and as often presented with poyson be. Vpon the sea coast of Piscaria the Idolatrous Badagi sought to kill him.

The Mahometans persecuted him with no lesse malice and rage: and because their own children, whome the Saint had baptized, stood often sentinels to defend him from there parents fury and sometimes found ways for the Saint to escape their cruel hands , they set fire to the  
houf

houses where they suspected him to lie hid. Whence a grave and learned Doctour Martino Navarra reflecting vpon the life of S. Francis Xaverius alwaies exposed to danger of death, sticks not to call it a perpetual Martyrdome.

All I have touched vpon here and more that I omitt, is nothing to the reall desire he had to die for so honourable a cause as the faith of Christ : and certainly he endured more anguish in his mind, by always (thô in vain) desiring to loose his life, then he could have suffered in his body by once dying a Martyr. Through the excesse of these ardent wilhes he was forced to cry out, *Amplius Domine, Amplius, More, Lord, More*, when in his sleep he seemed to carry vpon his back a heavy Moor, and in him the new world of the Indies. Out of the  
same

same inflamed desire he bore a holy envy to the fathers of the Society, who were in future ages to convert all the Islands of Moro, hoping withall, as he said, that those Islands would come to change their names and be called the Islands of Martyrs.

To one that endeavoured to dissuade him with the apprehensions of death from those his heroick enterprises, he answered with no lesse humility then generosity, that it was what he so much desired, but he knew himself unworthy of such a signal favour. What he writ to a friend of his sheweth most clearly what were the desires of his great and noble soul : I ( says he ) sometimes do abhorre even life it self, and covet rather to die then to see God so much offended, without being  
able

able to hinder it as I desire. So that the A&S of his Canonization say with reason of this glorious Apostle ; *Varia infidelium loca peragravit, non minus ut pro Christi fide sanguinem profunderet, quam ut fidei lucem gentibus inferret.* That he travelled over so many countries of the Infidels with no lesse desire to shed his blood for the faith of Christ, then to enlighten the Gentils with the light of the true faith.

Refle&, weak soul, vpon what has been said, and be ashamed of your carriage so little ressembling this great pattern and example, and aske yourself this question: was not Xaverius of flesh and blood, as I am ? was not he a man, a son and child of Adam as myself ? and yet how comes it to passe that he is so much enflamed with the divine love and I so little

(115.)

little? And you'll find the origin of his so singular perfection to have been a total abnegation of himself, and alienation from all self love, whereby being transformed into God he desired to die to the world, that he might live to him alone. Ah if you could but once resolve to die to self love, then assure yourself the Holy love of God would abundantly encrease in your soul.

## THE COLLOQUIE.

TO SAINT FRANCIS XAVERIUS  
*to beg the grace to die to self love.*

**Y**OU had reason to say, Holy Xaverius, with S. Paul; \* *I live, now not I, but Christ liveth in me*, who kindled in your soul those great desires of dying once to flesh and

\* Gal. 2: 20.

(116.)

and blood that so by death you might be vnited to your spirit, which was Christ. But I, vnhappy wretch, live still to my self, I live to my owne flesh, to my body, and to self love? and what wonder if I desire not to die for Christ, thereby to be vnited to him? what wonder if I love him not as my life? Beg of Almighty God for me, Dear Saint, that I may die to self love, to the end that every day so dying I may become wholly dead therevnto and begin to live to Christ; that then I may likewise with truth say with Saint Paul and you glorious Saint, *I desire to be dissolved and to be with Christ. Amen.*



THE





## THE CONSIDERATION

*For the Tenth Friday*

*Vpon the perfections of SAINT  
FRANCIS XAVERIUS.*

**S** A I N T F R A N C I S X A V E R I U S  
was an Apostle sent by JESVS  
CHRIST, by command of his Vicar  
Paul the third with the title  
of Nuncius Apostolicus, to preach  
the Gospel to the Indians and  
convert them to our Holy Faith.  
Whereof he converted many hun-  
dred thousands, amongst whome  
were several Kings, Queens,  
Princes and great men. His sister,  
a Holy woman, Abbess of the  
Poor Clareffes at Gandia, fore-  
told

(118.)

told he should be such an one ; for desiring her father to let him study Divinity, she said, he should prove a Great Apostle of the Indies.

He was a prophet , and in such a manner that a most vertuous and wise man sticcked not to say , that in some the spirit of prophecie was by fits, but in Saint Xaverius it seemed a constant habit. He was not only master of humane Philosophy at Paris, but of the divine also in the East ; where to all sorts of people he preached the Gospel and instructed them in what belonged to our holy faith ; He confuted many masters of the Idolaters in several disputes ; the Bracmans of the Indians , the Carizi of the Moors, and the Benzi of the Iaponians.

He was endowed with all manner of vertues whether you mean  
power

power of working miracles, as you have seen in the former considerations, or vertuous habits that adorn the soul, as humility, chastity, patience, charity, &c.

He had the gift of curing diseases, as we have shewn you by several wonderfull examples.

He had the gift of helping the needy, in so much that he never refused his aid to any if conducing to their eternal salvation. He governed all with rare prudence as well seculars as Religious, which talent made him esteemed by the greatest Princes. The King of Portugal revered him as an oracle, receiving and following his directions as commands. The King of Travancor, called the *Great King*, published an Edict, commanding every one to obey the *Great Father* (Saint Xaverius)

as

(120.)

as the *Great King*. Saint Ignatius resolved to make him General of the Society of IESVS.

Lastly he had the gift of tongues. In those countries they speak above a hundred several languages; thirty wherof are quite different; yet Saint Francis when he entred those parts did not only vnderstand the natives, but spoke the very same languages most elegantly; yet with these two privileges; first of being vnderstood (thô preaching to an auditory of different nations) by every one in their mother tongue: secondly of satisfying with one only answer the demands of several proposed to him at the same time, thô relating to different matters. Hereby we see that God by a special favour seems to have endowed Saint Francis with all those gifts S. Paul speakes

speakes of to have been divided amongst several in the primitive Church. \* *Some God hath placed in the Church , first Apostles , secondly Prophets , thirdly Doctors , next miracles , then the graces of curing diseases , helps , governing , kinds of tongues .* All these gifts and graces were requisit for that great enterprise o converting the new world to the faith of Christ, for which God had designed his great servant SAINT FRANCIS XAVERIUS.

These things mentioned in short ought , devout reader , to stirr vp in you a lively confidence and devotion to this great Saint so much beloved by God, and for his extraordinary sanctity enriched with such singular and rare graces and favours by the hand of his so bountifull Creatour. Seing therefore

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\* 1. Cor. 12. 28.

(122.)

the nature of love is to change him that loves into him that is beloued, and to create such a likeness in their lives and actions, that they seem to live in one another, you ought to endeavour to liken yourself according to your state and condition, in all your actions to SAINT XAVERIUS, that finding in your soul some of his vertues he may love you the more, and loving you recommend you to our Lord, and obtain for you the favours you ask of him. To which end you shall finish your ten fridays with this following colloquie.

*William*  
*Power.*

THE COL.

## THE COLLOQUIE.

TO SAINT FRANCIS XAVERIUS

*To obtain grace to imitate  
his vertues.*

**I**F I love you, O most Holy  
Apostle ! I have just reason for  
it finding in you a thousand mo-  
tives, to wit your many perfecti-  
ons that render you worthy of all  
love. But if you love me, as I am  
sure you do, it is purely your  
goodness and only vpon the ac-  
count of my being a sinner. I am  
ashamed O Holy XAVERIUS that  
I have nothing that can win your  
love, but the difformity of my  
soul, nor any other title that may  
any way seem to challenge your  
affection, then what in reality  
deserves your hatred; wherfore I  
most

(124.)

most earnestly beseech you to  
obtain for me the grace to imitate  
your vertues , and those chiefly  
that did particularly render you  
so dear and pleasing to the Divin  
Goodness : that being so adorned  
I may both please you , and be  
acceptable in this life to the most  
pure eyes of the all-seing God ,  
and have an assurance of enjoying  
him with you in the next for an  
eternity. Amen. ,

FINIS.

James Freeman  
Book november  
1788

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